

What Is the Aim of Humanity?

The unveiling of the mystery of the creation shows that the Qualified Supreme Entity (Saguña Brahma), in order to obtain emancipation for each one of Its units, has to bring about this creation. It has to become the crudest solid factor only to be able to divide Its subtle self into units. It shows that Saguña Brahma is an Infinite Knowing Entity (Jiṅátá) which, being subtle, cannot be divided into units. The creation is only the imagination (kalpaná) of the Infinite Knowing Entity, where It imagines Itself divided into several parts. The creation also shows that this thought-wave of imagination originates in That, only to merge back into That, and that humanity forms the tail-end of this thought-wave. Human beings are therefore bound to merge sooner or later in the subtle Saguña Brahma (Qualified Supreme Entity) in the course of Its thought-waves. Saguña Brahma being infinite and subtle, the separate identity of a human being, even as a subtle individual, cannot continue upon merging with That. There cannot be two similar identities when one of them is infinite, and hence after merging, humans themselves become Saguña Brahma. We can take as an example a drop of water which, on mixing with a similar larger body of water in a tumbler, completely loses its identity as an individual drop and becomes one with the water in the tumbler. Similarly, an individual, like the drop, completely loses his or her individual identity on merging with the infinite Supreme Entity.

The merger of unit consciousness with the Qualified Supreme Entity does not completely fulfil the purpose of the creation. Unit consciousness, before it is able to achieve the non-qualified rank (nirguña), is merged with the Qualified Entity (Saguña Brahma), and loses its identity by becoming the Qualified Supreme Entity Itself. This defeats the very purpose of the Qualified Supreme Entity in manifesting the creation.

The wish of the Qualified Supreme Entity is to obtain merger with the Non-Qualified Entity or the supreme rank for every one of Its units. This is not fulfilled on merger of unit consciousness with It either through the effort of doing sádhana (intuitional practice) or in the natural course of the flow of the thought-waves of the Qualified Entity. This merger with the Qualified Supreme Entity is termed mukti, which means freedom from the movement of the thought-waves of the Supreme, from the creation. This mukti or freedom is not emancipation in reality. Unit consciousness emerges out of the subtle Qualified Supreme entity in Its thought-waves and re-enters the Srśticakra, or Brahma Cakra (Cycle of Creation, or Cosmic Cycle), returning again to the path of emancipation. So such a mukti is not complete emancipation, since the intention of the Qualified Supreme Entity to achieve the non-qualified status for each one of Its units has not been fulfilled.

Freedom from the bondage of Prakṛti is the merger with the Non-Qualified Supreme Entity or attainment of the supreme rank, and that is termed mokṣa. Merger with the Non-Qualified Brahma relieves one from the influences of the Supreme Prakṛti and She, not being able to influence That, will be incapable of dragging one into the creation. The unit will thus be relieved of its journeys through the creation, fulfilling the purpose or the intention of the Qualified Supreme Entity. Hence the aim of human beings is not to merge with the Qualified Supreme Entity and obtain mukti. It is higher than that. The aim is the achievement of the supreme rank, that is, obtaining mokṣa or kaevalya mukti.